On the other hand, the Russian collapse has left the way open to the activity of the Pan-Turanian propagandists, who seem to have been successfully checked by the Revolution at its *first* stage—warmly greeted as it was in Siberia and Central Asia. The Second Revolution, with its Marxian spirit foreign to Asiatic people, had in this region adherents almost entirely composed of Russian colonists. It would seem that On June 25, 1916, (old style), there appeared a UKaz from the Tsar calling all the male natives of the Caucasus, Turkestan, the Caspian Steppe country, Siberia, and the Astrakhan and Stavropol steppes, for service connected with the war, a proceeding contrary to the fundamental law relating to the native population, under which these natives were definitely exempt from any form of military service. This order came at a time when the natives were all occupied with the cotton-fields of Turkestan, the wheat-fields of Siberia, or with reindeer-breeding in the mountains. The President of the Mussulman Party of the Duma, K. B. Tevkeleff, made a vigorous protest to the then Prime Minister, M. Stürmer, against the coercive measures employed in calling up the natives. In spite of this, the ruthless behaviour and corrupt methods of the local administration of some parts of Turkestan brought about a rising of the population, especially of the Kara-Kirghis and the Sart. The most terrible conflicts occurred at Djizak in the Samarkand district, and in other parts of Semirechie, as a result of which the local administration confiscated all the land and property of the natives, took away forcibly all men of military age, and sent what remained of the population (about 20,000), chiefly women, to die of starvation in the bare mountain region. General Kuropatkin, then Governor-General of the country, decided that the shores of Lake Issyk-kul, the valley of the River Tekes and of the River Keben, and the eastern part of the River Chuya, were to be cleared of the Kara-Kirghis and colonized only by Russians. See the official publications, *Turkestan News*, No. 185, 1916, and *Semirechie District News*, Nos. 201–15, 1916. The question was brought before the Duma, and the Investigation Committee, guided by M. Kerensky, was sent to Semirechie and Samarkand. But it was only after the First Revolution, and by order of the Provisional Government, that the natives were allowed to return to their country.

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includes these people, and there is some linguistic excuse for this in the case of the Azerbeijan. Before the present war representatives of many Russian Mahometans could be found at the Pan-Islamic Conferences in Turkey, and within Russia they formed a 'Russian Mussulman Party' in the Duma. but so far they have never been united on ground of racial or national community. Although these East European Turks will play an important rôle in the politics of the near future, and have already played their part in the Caucasus, they will not be dealt with here, since they are not typically representative of the Eastern Turks. Besides, the problems relating to them are beyond the boundary of Asia.

The classification here proposed differs from that given by Vambéry[1] in 1885, in that his first four groups, viz. Siberian Turks, Central Asiatic Turks, Volga Turks, and Pontus Turks, are grouped together under the name Eastern Turks, leaving his fifth group, Western Turks, unaltered.

The Eastern Turks.

Before tracing the Eastern Turks in history, some account must be given of them as they are at the present day. Politically, almost all of them are dependent on Russia; only some 1½–2 millions are subject to China. Culturally and ethnically they fall into two groups, differing widely from each other.

The first group consists of the Turks of Turkestan and some of the Turks of the Caspian Steppe country. Since their appearance in this region they have been constantly under Iranian influence, and hence have

[1] A. Vambéry, *Das Türkenvolk*, Leipzig, 1885, pp. 85–6.

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off from the other Central Asiatic powers, just as in the eighteenth century they succeeded in encircling the Finno-Turkic nation of the Bashkir between the Volga and the Urals.

The first Turkic intellectual centre to fall into Russian hands was Tashkent in 1865, and three years later the capital of the Iranian Turks, Samarkand (known to the Greeks as Marakanda, and captured by Alexander the Great in the fourth century B.C.), lost its independence. This decided the fate of Bokhara, which became a dependent state, and a little later, in 1875, Khiva succumbed also. The Khanate of Kokand, conquered in 1875, was renamed the Ferghana Territory. The next tribe to be subdued was the Turkomans, whose courageous and obstinate defence was broken by the fall of Gheok-Tepe in 1881. In 1895 the eastern boundary of Russian territory was fixed at the Pamir.

The Central Asiatic territories were never colonized to the same extent as Siberia, or even the Caspian Steppe country; they might be called dependencies rather than colonies. Economically during the last two decades these provinces have begun to increase their output of cotton, fruit, and other local products, but intellectually the Iranian Turks have vegetated in the antiquated remnants of the Arabo-Persian civilizations, influenced gradually by the slow, heavy progress of Russian culture. The Turanian Turks, in much greater political subjection than the Iranian, and economically entirely dependent on Russian colonization, have kept their primitive culture from spurious elements, either Arabo-Persian or Chinese, but they are, of all the Turks, the most amenable to the influence of Russian peasant life."